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No. 11

The Masonic Craftsman

*Published Monthly at Boston,
Massachusetts, in the Interest
of Freemasonry*

In This Issue: Kipling and Freemasonry

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"BANQUET NIGHT"

BROTHER RUDYARD KIPLING

"Once in so often," King Solomon said,
Watching his quarrymen drill the stone,
"We will club our garlic and wine and bread
And banquet together beneath my Throne.
And all the Brethren shall come to that mess
As Fellow-Craftsmen—no more and no less.

"Send a swift shallop to Hiram of Tyre,
Felling and floating our beautiful trees,
Say that the Brethren and I desire
Talk with the Brethren who use the seas.
And we shall be happy to meet them at mess
As Fellow-Craftsmen—no more and no less.

"Carry this message to Hiram Abif—
Excellent Master of forge and mine—
I and the Brethren would like it if
He and the Brethren will come to dine
(Garments from Bozrah or morning-dress)
As Fellow-Craftsmen—no more and no less.

"God gave the Hyssop and Cedar their place—
Also the Bramble, the Fig and the Thorn—
But that is no reason to black a man's face
Because he is not what he hasn't been born.
And, as touching the Temple, I hold and profess
We are Fellow-Craftsmen—no more and no less."

So it was ordered and so it was done,
And the hewers of wood and the Masons of Mark,
With fore'sle hands of the Sidon run
And Navy Lords from the "Royal Ark,"
Came and sat down and were merry at mess
As Fellow-Craftsmen—no more and no less.

The quarries are hotter than Hiram's forge,
No one is safe from the dog-whips' reach
It's mostly snowing up Lebanon gorge,
And it's always blowing off Joppa beach;
But once in so often the messenger brings
Solomon's mandates "Forget these things!
Brother to Beggars and Fellow to Kings,
Companion of Princes—forget these things!
Fellow-Craftsmen, forget these things!

NEW ENGLAND MASONIC CRAFTSMAN

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ALFRED HAMPDEN MOORHOUSE, *Editor*

MEMBER MASONIC PRESS ASSOCIATION

Vol. 27

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CHARLTON and SHREWSBURY With the approaching completion of the wonderful highway from Boston to Worcester, which levels hills and pursues an almost straight line to that city, the Home at Charlton becomes more easily accessible than ever to the Mason living in or about Boston and its suburbs.

A double ribbon of concrete in each direction, separated by a grass reservation of varying width, with granite curbing and, which is well to notice, the huge slashes taken out of the landscape by the steam shovels planted to grass and showing green where heretofore nothing but raw earth or clay or rock appeared, make an ideal boulevard for even the speediest of motorists.

Safety is insured by the almost entire elimination of cross roads and the installation of a system of by-passes, underpasses and overpasses which represent in highest degree the perfection to which road-building and the engineers responsible have attained.

By all means go visit the Masonic home at Charlton and the hospital at Shrewsbury this summer. The former is but twelve miles beyond Worcester and the Juniper Hall is not even as far away as Worcester. You will receive inspiration and new pride in the work on behalf of less fortunate brethren as well as an unequalled drive through a beautiful section of the old Bay State.

BOOKWORMS Whether or not there is a closed season on bookworms we do not know, but certainly there has been brought to light, in the excavations among the "rubbish of the Temple" at Boston, many literary works in which the Masonic bookworm would take keen delight.

Hugo Tatsch, whose articles occasionally adorn these pages, is making a thorough job of resurrecting a wealth of literature on Craft matters for classification. To date several almost priceless editions have been brought to light—one a copy of volume one, number one of the New England CRAFTSMAN.

That Brother Frank Hilton who, with his assistants, are handling the mass of this material, is imbued with a world of zeal and energy these hot July days is evident, for upon the slightest provocation he will launch into an eulogy of the rare finds made from day to day and point with pride to the piles of mss., etc., and say solemnly, "thar's gold in them mountains."

Seriously, when all the material of which the Grand Lodge of Massachusetts is possessed is listed and made available to the use of everyday Masons it will be found that probably nowhere else is there a library comparable to the one at 51 Boylston Street, Boston. One more thing for which the membership may thank those discerning and discriminating scholars whose names add lustre to the rolls of distinguished gentlemen of the Craft in Massachusetts.

CORNERSTONE One of the most impressive ceremonies ever recorded in Masonic history took place in London, England, recently, when the Grand Master of the United Grand Lodge whose portrait appears herewith, laid the cornerstone of the



H. R. H. THE DUKE OF CONNAUGHT
Most Worshipful Grand Master

new Freemasons Hospital and Nursing Home by electrical synchronization from Olympia to Ravenscourt.

Significant was the attendance and active participation in the ceremonies by no less than four younger princes of the Royal Family of England. And the pictures showing the vast assemblage of over eleven thousand Free and Accepted Masons are strikingly indicative of the fact that in England the power and influence of the Craft are a mighty thing, powerful in its appeal to men of all ranks in life, from the highest to the lowest.

Our British brothers are to be congratulated on their zeal in the cause of their unfortunate brethren, their widows and orphans, as evidenced by this new hospital as well as to the solidarity and unanimity with which its ranks stand firm in dark days.

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post office at Boston, Mass., under the Act of Congress of March 3, 1879.

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Is Freemasonry Losing Its Standing and Appeal?

A Monthly Symposium

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MILWAUKEE

IS FREEMASONRY LOSING ITS STANDING AND APPEAL?

By ALFRED H. MOORHOUSE
Editor Masonic Craftsman, Boston

JUST why the above question should be asked at this particular time, it is difficult to say. Perhaps for the same reason that so many searching questions are being asked on matters that have heretofore seemed to be part of the eternal verities.

To the first part of the question it may be said that Freemasonry is *not* losing its standing if gauged by correct standards and not looked at in the narrow sense of sectionalism, or even nationalism. The base of the fraternity, as is well known to all who have given thought to its teachings, is as broad as from pole to pole and as high as from earth to Heaven.

While this may sound platitudinous, it inevitably connotes Freemasonry in its real sense rather than its superficialities. If by "standing" is implied its position in society, its weight of members and material possessions, figures could be produced to show that in at least two of these the fraternity is today more powerful than ever before in its history.

Freemasonry has its phases as well as other institutions. Just now we have a plethora of economic readjustments, and, society being to so great an extent based on material things, the rose-colored glasses of recent years through which affairs were viewed when prosperity prevailed, have become dull and smoky, so that the true perspective is lacking for a proper appreciation of the picture. This is but a temporary status. Life consists of dark days and bright; days of sorrow and sadness, gayety and gladness; happiness and mirth. Right now the latter is in apparent eclipse. And yet the true philosopher, Masonic or otherwise, will not, because of it, permit his spirit to be crushed, his thoughts depressed or his vision blurred. Rather will he take stock of things about him with a glance backward now and then. He will discover that the economic pendulum has swung in similar fashion many times before, that history is full of upheavals and depressions, and that in every instance the world has come out of them, chastened and enlightened by the experience perhaps, but always progressing onward toward a higher plane.

Freemasonry, in this writer's opinion, is far from losing its standing and appeal to the thinking man. Its standards have been established for generations.

These cannot be changed except by a unanimous international turnover or the establishment of a fresh set of principles, universally adopted by the Craft—an inconceivable thing.

The appeal of the fraternity to the mass of men lies largely with the viewpoint of the individual. As the fame and credit of the Craft is affected by the habits and practises of individual members, and progressively upward through lodges and grand lodges, so will its reputation attract or detract from its appeal.

Right now industrialism or economic life has had such shattering blows administered to it that it reels under a sense of bewilderment; it is unable to focus. For this reason perhaps fraternalism may to some seem to be in the background, yet it is reasonable to assume that the very adversities from which so many are suffering today will serve to draw men together, to a realization of the futility of material things, and lead to a better understanding of the spiritual, in which realm the principal merit of Freemasonry lies.

Not while good men and true carry on the work of the Craft with clear-eyed vision and full appreciation of the soundness of the institution will the appeal to similar-minded men among the profane fail.

IS FREEMASONRY LOSING ITS STANDING AND APPEAL?

By J. A. FETTERLY

Editor Masonic Tidings Tidings, Milwaukee

TO one who considers the marvelous growth in Masonic membership in the past fifteen years, the question for discussion this month may appear senseless. But is it?



It is true, of course, that in the years from 1915 to 1930 Freemasonry had a growth in membership that was phenomenal. A graph of the membership for the twentieth century would show a peak for the period mentioned compared to a veritable Mt. Etna.

All of which proves conclusively that—at least up to that time—the standing and reputation of the Craft was of sufficiently high char-

acter to attract the profane. The fact that these applicants presumably came "of their own free will and accord" but makes the conclusion stated more certain.

Our question then, is narrowed down materially. Is the institution *today* losing its standing and appeal? Does it, today, fill a position of eminence in popular estimation and does it yet excite curiosity and desire in the mind of the profane?

This inquiry does not embrace Masonry in Milwaukee or in Wisconsin. It includes in its scope Masonry in California, in Massachusetts, in England, Europe and the world at large.

It is our conviction that while Masonry may have lost some of the glamour which aforetime surrounded it, hence may have lost some of its appeal to the curiosity-seeker, its underlying principles have become sufficiently known and appreciated to have enhanced its standing as one of the great moral institutions of all times. Due to our more complex civilization and the complicity of our business and social activities, Masonry probably does not—in the very nature of things it cannot—bulk so large in the social life of mankind. Yet its moral teachings and its high purposes continue to appeal to the better nature of its votaries with as strong an urge as ever. Founded as it is on the age-old yearning of mankind for the higher life—more light—Masonry must and will appeal to the intellectual man, to the contemplative mind.

In this connection, one is oftentimes reminded of a statement of that great philosopher and Mason, Albert Pike. "Masonry," said Pike, "was never intended to be a popular institution." Further on, enlarging on his assertion, Pike asserted that by its very nature and essence, Masonry cannot have any lasting appeal or attraction for the unthinking man. Its beauties are reserved for its devotees; its sweetness, like a maiden's lips, are for the accepted wooer.

As a world institution, Masonry has lost none of its standing and appeal. Its cardinal principles are unchanged and unchanging.

SURFACE INDICATIONS NOT CONCLUSIVE

By WM. C. RAPP

Editor *Masonic Chronicle*, Chicago

A CONSIDERABLE number of people, both in and outside of the fraternity, will venture an affirmative answer to the query, "Is Masonry losing its standing and appeal?"—and it may be confessed candidly that there are specious or superficial arguments to support the contention.



Freemasonry being a human institution, its members being just such men as will be found in any selected group of individuals, the order is inevitably susceptible to the influences which affect any man-made organization. It would be astounding if adversity and prosperity, trend of the times, the vacillation of mob psychology, the wavering stability of economic conditions, should have no effect upon the institution. The principles of Freemasonry are in no wise affected by the vagaries of human inclination or predilection, but the machinery of the organization is as vulnerable as any other institution.

The appeal which Freemasonry has for men will be judged in large measure by the number of those who seek its rights and benefits, and by the number of those who, for various reasons, retire from its membership. Judged by this arbitrary standard the appeal of Freemasonry is not as strong as in the years during which

material prosperity was at its height. The fallacy of the conclusion that a diminution in the number of petitioners indicates a lack of appeal is demonstrated by conditions in every line of business enterprise or social activity. Men are purchasing fewer automobiles today than in previous years, yet no one will contend that the convenience and pleasure of the automobile has lost its appeal to mankind. While it may be denied that Masonry is a luxury, it cannot be maintained that it is a necessity. The appeal may be as strong as ever, while the cold fact of disturbed purchasing power makes gratification impossible. Economic conditions may make it inadvisable for a man to use such funds as he has available for the acquirement of Masonic degrees, or even for the maintenance of active membership already secured, even though the appeal be beyond question.

By the standing of Freemasonry we presume is meant its reputation and character, and particularly the opinion of the institution entertained by those who are not of the order. The present age is iconoclastic and demands results, immediate and palpable. It has scant patience with mere ethical and moral principles, admirable as they may be as negative virtues, unless it can be shown that they result in material advantage to mankind. Potential power and influence, it is asserted, are of little value until they are exercised to some purpose. Many of the Craft maintain that Freemasonry cannot justify its existence unless it "does something," although it is never definitely specified what that "something" should be or how it may be brought about. On the other hand are those who believe that any manner of direct action would violate the principles and groundwork upon which Freemasonry is established, and maintain that not only would its lose its standing if it abandoned its age-old policy of relying solely upon moral suasion upon the individual, but that it would then, in fact, cease to be Freemasonry.

So many extraneous factors have been evolved in the topsy-turvy world of today that superficial indications of loss cannot be considered conclusive.

NOT AN OPTIMISTIC VIEW

By JOS. E. MORCOMBE

Editor *Masonic World*, San Francisco

THE question "Is Masonry Losing its Standing and Appeal?" which is our topic for the month, is of vital importance. It is a subject to be approached openmindedly. One's conclusion cannot be influenced by prepossessions or desires. The facts alone must govern decision.



The figures that are of membership, showing large increases over a period of years, to which many still "point with pride" as indicating a growing appeal, are not of worth in any survey of the existing situation. Indeed to some of us such deluge of hastily accepted members will appear as having been wholly injurious, weakening the fraternity and turning it from useful labors.

Our purpose of seeking information of value can be

served only as we are able to envisage Masonry as a social agency, responsible to the reasoned opinion and subject to the judgment of the community. This being allowed we must ask whether the fraternity is closely in touch with a changing environment, responsive to the needs and aspirations of the time, and prepared to exert its utmost influence, positively and as a living force, in the cause of human good.

The world, in a time of stress and uncertainty, has tired of platforms, promises and empty professions. Every institution is being confronted by demand for a showing of deeds, for an acceptance of responsibility and the assumption of duty.

Let us put by the bunk with which for so long we have impressed others and sought to deceive ourselves. Then let us ask in all honesty what is American Masonry doing to aid humanity in a time of crisis. One tires of being told of high principles, proven true by the experience of the centuries, that are in keeping of the Craft. We have heard, to the point of satiety, of the subtle influence for good that mysteriously steals from our tightly closed lodge rooms to somehow regenerate the race. Sadly we come to the conclusion that these are but empty words, uttered without thought and carrying no force of conviction.

The simple yet effective plan of Masonry allows for needed adjustments to meet new strains more easily

than is possible for many other institutions. The history of the Craft is filled with precedents to justify change when necessary to meet new conditions, whether of time or place. Only those who close their eyes to the vast shifts that are affecting every area and relationship of life will hold that any inherited agency of our civilization can go along the beaten path undisturbed by change, or concerned in no other activities than were sufficient and profitable in a quieter and more simple past.

Those best acquainted with our lodges at the centers of population will admit that but few petitioners appear of the thinking class, needed now more than ever before. They will sorrowfully acknowledge that mediocrity is in power, unable to see aught but the things that are of routine. Masonry has within itself the potentiality to do great things for a world in sore straits. But so long as we remain indifferent or self-satisfied, facing the past, ignorant of the present and unconcerned for the future, our organization will lose prestige and appeal; such loss is already apparent to the open-minded observer.

The fig-tree cursed of old in Gallilee doubtless made a brave show on the horizon, and perhaps satisfied the aesthetic sense of the traveler. The curse fell because it bore no fruit. The lesson of the parable, as it affects the fraternity, needs no elaboration.

Kipling and Freemasonry

By W. BRO. JOSEPH ENTWISTLE

I do not know of any modern writer who has made so much use of the Masonic ritual to give point to a story or a poem as Rudyard Kipling. Naturally the full significance of his allusions is lost to the uninitiated, but to the Freemason they express so much in so few words that I suppose Kipling minded not if his words were obscure to the popular world so long as his meaning was clear to the great brotherhood whose branches spread over the four quarters of the globe. Freemasonry is a very active force in India in binding together those of our brethren who are sent out to administer the affairs of that vast empire. That their feet shall traverse through difficulties and dangers to unite in forming a column for mutual defence and support is not only part of the ritual to them but a paramount necessity. Surrounded by millions of natives who may or may not be loyal and friendly, it is necessary that there should be the closest co-operation among them, and Freemasonry strengthens that co-operation tremendously. One can realize the influence this bond exerts among our brethren overseas when they are in a tight corner. This feeling of unity and absolute trust in their Masonic comrades begets a confidence that is stronger than numbers.

Kipling has been a great traveller. During his career he has lived in many countries—England, India, Japan, U. S. A., South Africa, and many others. He has been spoken of as "the special correspondent to the whole bloomin' British Empire." There is no pass-

port equal to the Craft for those whose duty takes them to far countries, so one can quite realize the feelings of Rudyard Kipling on the subject.

There are many short Masonic references throughout his stories, but they would be of little or no interest if taken from their context. One often comes across the word "Brother" used in its Masonic sense and the phrase "we ran Lodge" such and such a way in referring to the day's work is quite common. In my remarks I have confined myself to such references as I thought would be of interest to the brethren.

At the end of the volume entitled "Plain Tales from the Hills" is one of Kipling's finest short stories, entitled "To Be Filed for Reference." The central character is a man who gives his name to the world as McIntosh Jellaludin. His conversation is sprinkled with sayings and quotations which indicate a cultured mind, but he is fearfully broken down and shaken with drink. He lives in a tumble-down shanty with a native woman and has even changed his religion—in fact, he has sunk about as low as it is possible for the white man to sink in the East. In one of his drunken conversations he lets out the information that he had once been a fellow of Oxford University. He further said that he had fallen from a high office, but what that might have been he did not disclose. When he was drunk he would rave in every language but his own, but mainly in Greek and German. Ultimately he fell ill through dissipation. He summoned the author to his bedside and gave him a

book which he had written. In the midst of his delirium, speaking of the book, he says: "It is a gift more honourable than—Bah! Where is my brain rambling to?" In that broken sentence "It is a gift more honourable than—" what a powerful contrast the author brings before the reader. It draws the mind at once from the sordid scene surrounding this besotted, lazy beast, breathing his last amidst filth and squalor, to the distant days when he was an honoured and useful member of society and a worthy brother among his fellows.

Kipling begins a story in "Many Inventions" called "A Matter of Fact" with the following words: "Once a priest always a priest; once a Mason always a Mason; but once a journalist always and for ever a journalist." I do not know whether we are to take it from this that the bond between Masons is stronger than that between priests, but that the bond between brother journalists is stronger than all.

In the volume of "The Day's Work" is a story entitled "007." "007" was a new locomotive, and Kipling places his scene in a locomotive shed in the United States where "007" had been sent after being completed and going through the usual tests and trials. The various types of engines talk and argue among themselves until "The Purple Emperor," the millionaire's south-bound express, flashes past. "007," naturally strange to the surroundings, makes an exclamation of surprise at "The Purple Emperor's" speed.

A switching loco., known as "Poney," tells "007" that "The Purple Emperor" does his seventy-five miles per hour. Then he continues: "He's the Master of our Lodge. I'll introduce you some day. He's worth knowin'!"

A serious collision occurs on the line, and "007" is sent out on his first journey with the tool car and a derrick to clear the line. He works well, and when he returns to the loco. shed "The Purple Emperor" is also there. "Poney" keeps his promise and introduces them as follows:—

"Let me make you two gen'lmen acquainted. This is our Purple Emperor, kid, whom you were admirin', and, I may say, envyin' last night. This is a new brother, worshipful sir, with most of his mileage ahead of him, but, so far as a serving brother can, I'll answer for him."

"Happy to meet you," said the Purple Emperor, with a glance round the crowded round-house. "I guess there are enough of us here to form a full meetin'. Ahem! By virtue of the authority vested in me as Head of the Road, I hereby declare and pronounce No. 007 a full and accepted Brother of the Amalgamated Brotherhood of Locomotives, and as such entitled to all shop, switch, track, tank, and round-house privileges throughout my jurisdiction, in the Degree of Emperor Flier, it bein' well known and credibly reported to me that our Brother has covered forty-one miles in thirty-nine minutes and a half on an errand of mercy to the afflicted. At a convenient time, I myself will communicate to you the Song and Signal of this Degree whereby you may be recognized on the darkest night. Take your stall, newly entered Brother among Locomotives."

In the story, "With the Main Guard," Mulvaney, the Irishman of the three soldiers, Mulvaney, Ortheris, and Learoyd, who figure so often in Kipling's stories, describes a fierce fight with Pathans. The enemy were in a narrow gut between the hills, and the English charged down on them. The Irish Regiment, the Black Tyrone, who were drawn up on the other side of the gut, had lost some of their men, whom the Pathans had mutilated, and they also charged down the hill behind the English thirsting to avenge their comrades. There they were, all locked together. The Pathans stood their ground while the English were crowded on to them by their comrades of the Black Tyrone, yelling and eager to reach their foes. Thus speaks Mulvaney:—

"There we shtuck, for divil a bit did the Paythans flinch and divil a bit dare we; our business being to clear 'em out. An' the most exthryordinar' av all was that we an' they just rushed into each other's arrums an' there was no firin' for a long time. Nothin' but knife an' bay'nit when we could get our hands free, an' that was not often. We was breast on to them, an' the Tyrone was yelpin' behind av us in a way I didn't see the lean av at first. But I knew later, an' so did the Paythans.

"'Knee to knee!' sings out Captain Crook wid a laugh whin the rush of our comin' into the gut stopped, an' he was huggin' a great hairy Paythan, neither bein' able to do anythin' to the other, tho' both was wishful. 'Breast to breast!' e sez as the Tyrone was pushin' us forward closer an' closer. 'An' hand over back!' sez a sargint that was behin'. I saw a sword lick out past Crook's ear, an' the Paythan was took in the apple av his throat like a pig at Dromeen Fair.

"'Thank ye, Brother Inner Guard,' sez Crook, cool as a cucumber without salt. 'I wanted that room.' An' he went forward by the thickness of a man's body, havin' turned the Paythan undher him. The man bit the heel off Crook's boot in his death bit.

"'Push men!' sez Crook. 'Push, ye paper-backed beggars,' he sez. 'Am I to pull ye through?'

"So we pushed, an' we kicked, an' we swung, an' we swore, an' the grass bein' slippery our heels wouldn't bite, an' God help the front rank man that went down that day!"

In the long story "Kim" we find a child left motherless. The father fell to drink and loafing up and down with the keen-eyed, three-year-old baby. Societies and chaplains, anxious for the child, tried to catch him, but O'Hara, the father drifted away until he came across a woman who took opium, and learned the taste from her, and died as poor whites die in India. His estate at death consisted of three papers—his Masonic Certificate, his Clearance Certificate, and Kim's Birth Certificate. These things, he was accustomed to say in his glorious opium hours, would yet make little Kim a man. On no account was Kim to part with them, for they belonged to a great piece of magic—such magic as men practised over yonder behind the museum, in the big blue and white Jadoo-Gher—the Magic House, as they named the Masonic lodge. It would, he said, all come right some day, and Kim's horn would be exalted between monstrous pillars of beauty and strength.

Later Kim became the Chela, or disciple, to a Thi-

betian Lama, and in the course of their wanderings he comes across his father's old regiment. The chaplain takes him into his tent as a curiosity, and begins to question him. Kim, timid and fearful as a wild animal, makes a dash for liberty. The chaplain grabs at him, breaks the string around his neck, and finds the packet containing the three papers in his hand. As O'Hara had prophesied, all came right in the end, and Kim was sent to the Masonic School at Lucknow, and became a great man.

As the chapter heading to his story, "The Man Who Would be King," Kipling uses the following: "Brother to a prince and fellow to a beggar if he be found worthy." These words are found in the first section of the first lecture. In this story he gives an account of two illiterate Freemasons who used the Craft for very doubtful ends, and thus excuses himself for having helped them:—

"The Law, as quoted, lays down a fair conduct of life and one not easy to follow. I have been fellow to a beggar again and again under circumstances which prevented either of us finding out whether the other was worthy. I have still to be brother to a prince, though I once came near to kinship with what might have been a veritable king, and was promised the reversion of a kingdom—army, law courts, revenues and policy all complete."

Two men were implicated in this adventure. The first met Kipling on a railway train in India and asked him to be at a certain railway junction on a day named to look for a great swell in a red beard and give him a message. The message was: "He has gone south for a week." As this was not convenient Kipling hesitated. His chance acquaintance then said with emphasis: "I ask you as a stranger—going west."

"Where have you come from?" said I.

"From the East," says he, "and I'm hoping you'll give him the message on the square, for the sake of my mother as well as your own."

"Englishmen," says Kipling, "are not usually softened by appeals to the memory of their mothers, but for certain reasons, which will be fully apparent, I saw fit to agree."

At a later date this man, whose name was Dravot, turned up with the red-headed swell, called Peachey, at the printing office, and described a wild scheme for penetrating into Afghanistan, seizing a throne in Kafiristan, and establishing a dynasty.

Kipling thought they were drunk, but found that they had carefully considered their scheme, although it smacked of the insane. However, at their request, he laid what maps he had of the country before them. In spite of earnest counsel to the contrary, the pair ultimately set forth in the guise of a priest and his servant, with two camels loaded up with crates of merchandise. These crates were only camouflage, for under them they had secreted twenty Martinis with plenty of ammunition.

Nearly two years later Peachey turned up again at the printing office, almost insane and a physical wreck. There he told how they had worked their way through the hills, how they had shot with the Martinis and been accepted as gods, and how Dravot had sat as king

every day by the idol of Imbra while the people came and worshipped. For many months they fought the surrounding tribes, bringing each in its turn under subjection. They were often hard pressed, but they had trained the pick of the men, and when a shot from a Martini at 1,700 yards was not sufficient to prove their divinity they slew until they conquered.

Ultimately Dravot became tired of fighting.

"Peachey, we don't want to fight no more. The Craft's the trick, so help me!" and he brings forward the same chief that I left at Bashkai—Billy Fish we called him afterwards, because he was so like Billy Fish that drove the big tank engine at Mach, on the Bolan, in the old days. "Shake hands with him," says Dravot, and I shook hands and nearly dropped, for Billy Fish gave me the grip. I said nothing, but tried him with the Fellow Craft's grip. He answers all right, and I tried the Master's grip, but that was a slip. "A Fellow Craft he is!" I says to Dan. "Does he know the word?" "He does," says Dan, "and all the priests know. It's a miracle! The chiefs and the priests can work a Fellow Craft Lodge in a way that's very like ours; and they've cut the marks on the rocks, but they don't know the Third Degree and they've come to find out. It's Gord's truth. I've known these long years that the Afghans knew up to the Fellow Craft's Degree, but this is a miracle. A god and a Grand Master of the Craft an I, and a Lodge in the Third Degree I will open, and we'll raise the head priests and the chiefs of the villages."

"It's against the law," I says, "holding a Lodge without warrant from anyone, and you know we never held office in any Lodge."

"It's a master stroke o' policy," says Dravot. "It means running the country as easy as a four-wheeled bogie on a down grade. We can't stop to inquire now, or they'll turn against us. I've forty chiefs at my heel, and passed and raised according to their merit they shall be. Billet these men on the villages and see that we run up a lodge of some kind. The Temple of Imbra will do for the Lodge Room. The women must make aprons as you show them. I'll hold a levee to-night, and a Lodge to-morrow."

I was fair run off my legs, but I wasn't such a fool as not to see what a pull the Craft business gave us. I showed the priests' families how to make aprons of degrees, but for Dravot's apron the blue border and marks was made of turquoise lumps on white hide, not cloth. We took a great square stone in the Temple for the Master's chair, and little stones for the officers' chairs and painted the black pavement with white squares, and did what we could to make things regular.

The most amazing miracle was at Lodge next night. One of the old priests was watching us continuous, and I felt uneasy, for I knew we'd have to fudge the ritual, and I didn't know what the men knew. The minute Dravot puts on the Master's apron that the girls had made for him, the priest fetches a whoop and a howl and tries to overturn the stone that Dravot was sitting on. "It's all up now," I says. "That comes of meddling with the Craft without warrant!" Dravot never winked an eye, not when the priests took and tilted over the Master's chair—which was the stone of Imbra—

The priest began rubbing the bottom end of it to clear away the black dirt, and presently he shows all the other priests the Master's mark, same as was on Dravot's apron, cut into the stone. Not even the priests of the Temple of Imbra knew it was there. The old chap falls flat on his face at Dravot's feet and kisses them.

"Luck again," says Dravot across the Lodge to me. "They say it's the missing mark that no one could understand the why of. We're more than safe now." Then he bangs the butt of his gun for a gavel and says:—"By virtue of the authority vested in my by my own right hand and the help of Peachey, I declare myself Grand Master of all Freemasonry in Kafiristan in this the mother lodge of the country and King of Kafiristan equally with Peachey!" At that he puts on his crown, and I puts on mine. I was doing Senior Warden, and we opens the Lodge in most ample form. The priests moved in Lodge through the first two degrees almost without telling as if the memory was coming back to them. After that Dravot and I raised such as was worthy—high priests and chiefs of far-off villages. Billy Fish was the first, and I can tell you we scared the soul out of him. It was not in any way according to Ritual, but it served our turn.

Dravot ruled the country and swore he would found an Empire. He said he would treat with the Viceroy of India and write for a dispensation from Grand Lodge for what he had done as Grand Master.

At the end Dravot came to grief through the opposite sex. He intimated that he desired to take a wife, and when that wife was chosen for him she showed that he was only human and shattered every idea the people had of his divinity. This cost Dravot his life. Peachey, who survived to return and tell his story, was horribly tortured, and the privations and hardships he went through during his journey were so great that he died in a lunatic asylum within a few months of his interview with the narrator.

Masonic references are not so frequent among Kipling's poems as in his prose works. In "Departmental Ditties," however, is a poem called "The Widow at Windsor." Of course, this is a reference to Queen Victoria, who was on the throne when the poem was written. Observe his reference to the "Sons of the Widow." You will also notice at the end of the last verse the ring of the tyler's toast.

An Amusing Incident in Which the Roman Catholic Mayor of Boston and the Masonic Lieutenant-Governor of Massachusetts Figured

A mental lapse! Can you explain it? Even the psychologists cannot do so without many a technical phrase. Business men, society matrons, scientists and politicians find their brain going back on them at times. It was so with Mayor Curley, when laughing over the entry of E. Mark Sullivan into the Republican gubernatorial fight, asked:

"What do you think of that?"

Somebody suggested that Mark would paint many a lily on the moon and stir up some of the dry bones. Whereupon the mayor observed:

"It certainly ought to be a good battle with Frank Goodwin. Mark Sullivan, perhaps Fuller, and—what's his name?"

"Youngman," somebody ventured.

"Oh, yes, Youngman; strange that I should forget that name."

Then the mayor recalled an incident that furnished much amusement at a large dinner of the Masonic fraternity when he

THE WIDOW AT WINDSOR

'Ave you 'eard o' the Widow at Windsor
With a hairy gold crown on 'er 'ead?
She 'as ships on the foam—she 'as millions at 'ome,
An' she pays us poor beggars in red.

(Ow, poor beggars in red)

There's 'er nick on the cavalry 'orses,

There's 'er mark on the medical stores—

An' 'er troopers you'll find with a fair wind be'ind

That takes us to various wars.

(Poor beggars!—barbarious wars!)

Then 'ere's to the Widow at Windsor,

An' 'ere's to the stores an' the guns.

The men 'an the 'orses that makes up the forces

O' Missis Victoria's sons.

(Poor beggars! Victoria's sons!)

Walk wide o' the Widow at Windsor.

For 'alf o' creation she owns;

We 'ave bought 'er the same with the sword an' the flame,

An' we've salted it down with our bones.

(Poor beggars! It's blue with our bones!)

Hands off o' the Sons o' the Widow,

Hands off o' the goods in 'er shop,

For the Kings must come down an' the Emp'rers frown

When the Widow at Windsor says "Stop!"

(Poor beggars! We're sent to say "Stop!")

Then 'ere's to the Lodge o' the Widow,

From the Pole to the Tropics it runs—

To the Lodge that we tile with the rank an' the file.

An' open in form with the guns.

(Poor beggars! It's always the guns!)

We 'ave 'eard o' the Widow at Windsor,

It's safest to let 'er alone;

For 'er sentries we stand by the sea an' the land

Wherever the bugles are blown.

(Poor beggars!—an' don't we get blown!)

Take 'old o' the wings o' the mornin',

An' flop round the earth till you're dead;

But you won't get away from the tune that they play

To the bloomin' old rag over 'ead.

(Poor beggars! It's 'ot over 'ead!)

Then 'ere's to the Sons o' the Widow,

Wherever, 'owever they roam.

'Ere's all they desire, an' if they require

A speedy return to their 'ome.

(Poor beggars! They'll never see 'ome!)

and Mr. Youngman were guests. The lieutenant governor, on rising to speak first referred with pride to the fact that he was a 32d degree Mason (turning to the mayor); then he referred with equal pride to the fact that he was a Shriner (turning again to the mayor); finally there was even more pride in Mr. Youngman's voice as he referred to his membership in a very select group of high Masons (turning a third time to the mayor).

"When I arose, realizing that the audience had sensed the fact that Mr. Youngman had been trying to put something over on me," said the mayor, "I very solemnly admitted the great honors that the Masons had paid to the lieutenant governor and mournfully exclaimed: 'Mr. Youngman may well take pride in his fine fraternal relationships, but the best I can announce to you, my good friends, is that I belong to the fraternal group second to the Masons in strength of membership and prominence—the Ancient Order of Hibernians.'"—*Boston Transcript*.

The Masonic World

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All of us live in a plurality of worlds. Each of us inhabits his world of the home, his world of business or profession, his world of pleasure, which may be anything from books to baseball. Freemasons live also in the Masonic world, but, curiously enough and rather pitifully, not one in a hundred adventures far into that land. For the majority of Masons, the Masonic world begins and ends at the doors of their lodges.

The average Mason reads his lodge circular or trestleboard, hears occasionally of lodge charities, now and then attends a lodge funeral. More rarely he may be attracted to some interlodge gathering, as when a district deputy pays a visit to two or more lodges meeting under one roof, or an educational meeting in which several lodges participate.

But unless he is an officer, and a very interested official, or a Freemason with both curiosity and determination, he knows little of the many foreign countries of the Masonic world, its broad highways, its numerous bypaths, its beautiful vistas, its lovely landscapes. Like him to whom "a primrose by the river's brim, a simple primrose was to him—and nothing more," many a Mason believes the Masonic world to be an occasional evening at the lodge—and nothing more.

Yet what a world it really is, and how far it reaches, curiously intertwined with the social and civic worlds, avoiding or meeting them at will. The Masonic world is usually non-existent to the general public, except as the profane occasionally catches sight of it in public ceremonies or newspaper notice of a meeting of Grand Lodge. Which is as it should be, since Freemasonry devotes herself to her purposes silently, if not secretly, without ostentation or advertising.

In jurisdictions where Masters' and Wardens' Associations function in Masonic Districts, the officers have an opportunity to envisage a larger horizon of their Masonic world than in states where each lodge is a little world unto itself, touching other little lodge worlds only at Grand Lodge. Masters' and Wardens' Associations bring together the principal officers of all lodges in a given area, afford an opportunity for exchange of ideas, the solution of puzzling problems and often foster visits by lodge to lodge which makes for broader horizons to all who take part.

The same may be said for those jurisdictions which have schools of instruction, either stationary in one place, traveling from district to district, or held occasionally or periodically at prearranged points which differ from year to year.

Cities afford the opportunity to belong to a Masonic club, which the small towns do not. Masonic clubs, in which Masons from many lodges, governed by a common purpose or occupation, meet in fraternal intercourse, have grown by leaps and bounds during the last few years. The employees of one great business may form a Masonic club; physicians who are lodge members may form their club; clubs exist in many cities which draw members almost wholly from a given

trade. The majority of such Masonic clubs are members of the League of Masonic Clubs, which holds a national convention once a year at which unified plans are discussed and furthered. Just now Masonic club emphasis is put upon education, in which field a noble work has been and is being done.

Some grand jurisdictions have looked with some disapproval on Masonic clubs, fearing that "the tail may try to wag the dog," but in general Masonic clubs which have been guided by the spirit of the League have been co-operative in worthy Masonic movements and avoided any conflicts with Grand Lodges, in which, of course, they must inevitably lose.

The very hearts of the Masonic world are the Grand Lodges, and he loses much who does not inform himself of the deliberations of these august bodies. A grand secretary would be bewildered, and probably greatly perturbed, if even one Mason in every ten should ask for a copy of the *Proceedings* of the Grand Lodge, yet what a marvelous outpouring of Masonic spirit might result if one Mason in ten did read the annual *Proceedings*. For here is set forth the Alpha and Omega of the jurisdiction; the acts, the problems, the hopes and the troubles of the fraternity. Annually in most states, quarterly in two, here meet the Masters and Wardens (in some states only the Masters) sometimes the Past Masters, to legislate for the coming year, discuss problems, appropriate funds for the Home or other Grand Lodge charity, admonish the lax lodge and praise the leaders, and in general check up and take stock, plan and go forward for another year.

It would be most interesting to learn how many Masons know whether or not their Grand Lodge has a Masonic Library? How many know whether they help support a Masonic Home, and if so, where it is? How many know whether their Grand Lodge engages in a program of Masonic education, and if so, how many have made use of it? Yet these activities of Grand Lodge touch every Mason, in his pocketbook if nowhere else.

It may be stated without fear of successful contradiction that no matter how large the state, or how far from the Masonic Home a brother lives, after visiting that Home he will agree that his time and money were well spent. Yet of the multiplied thousands of Masons who give cheerfully to the support of a Home where live the guests of the fraternity who can no longer fight their own battles; where the orphans of Master Masons are brought up to be self-supporting, happy and successful citizens, not one in a hundred ever sees this inspiring and ennobling sight—truly the Grand Canyon and the Yellowstone Park of the Masonic world!

Now and then a Grand Lodge lays a cornerstone or dedicates a Masonic temple; in some jurisdictions the Grand Master empowers particular lodges to perform these functions. As in funerals, the Masonic world here touches the profane world, and as many non-Masons as Masons may observe the ceremonies.

But the informed Mason knows of an inner meaning of the deposit of corn, and the pouring of the oil and wine, which makes these observances of peculiar significance. Not to have seen them is to have missed one of the views of the Masonic world which is both beautiful and informative.

Every Grand Lodge has a Committee on Foreign Correspondence. The reviews of the Masonic world by the devoted brother known as the Fraternal Correspondent are published yearly, usually as part of the annual *Proceedings*, occasionally in a separate volume. The theory of the Report of the Fraternal Correspondent is simple; it is supposed that Grand Masters and other officers of the Grand Lodge are too busy to read *Proceedings* which are published once each year in each of the forty-nine jurisdictions of continental United States, and from ten to twenty-five *Proceedings* of foreign jurisdictions. The Fraternal Correspondent reads and digests them, then comments upon the work of these Grand Lodges, giving a summary of their labors and their accomplishments, noting that which is peculiar, new, different, odd, interesting, that all who run may read.

Alas, these informative reports are read by far less brethren than would be interested, did they only know what they pass by! But should that mythical one brother in every ten—eye, even in every hundred!—write to ask any Fraternal Correspondent for his report, it is feared that he might suffer an attack of heart failure. Yet no brother can really know his Masonic world who does not read this yearly guide book to the “foreign countries” of other Grand Lodges.

Some seventy-five journals in this country are devoted exclusively to the Masonic world. Some are excellent reading for Masons anywhere; some are local to one jurisdiction, even to one city. Not to subscribe to at least one is to miss much that is interesting and informative. The Masonic world is very large; the brethren in one jurisdiction do and experience that which is unknown to the brethren of another. The Masonic journal is the monthly record of that which is worth knowing in the Masonic world and should be a part of the equipment of every interested Freemason.

Several publishing houses are devoted entirely to the production of Masonic books. The reading Mason knows a side of his fraternal world which the non-reader has never even heard of! Many splendid books have been written of various facets of the jewel which is Freemasonry: her history, her jurisprudence, her symbolism—hundreds on this subject!—her charities, her labors for mankind. Not dry, difficult-to-read volumes, but books filled with real Masonic light, to read which is a joy and an education. They are the glasses with which the near-sighted can see the far horizons of Freemasonry. Any of these publishing houses will be happy to send literature about those books to the interested. In many lodges “book clubs” are formed, in which each of ten to twenty-five brethren buys a book, and then passes it on to the next brother in the club, receiving his in return. For the price of one book, the reading brother may thus dip into as many volumes as there are brethren in the club.

The Lodge of Research is just becoming well known in this country. Three American Lodges of Research

now function, and while all are new, much is expected of them. In England and Canada are Lodges of Research which are well known, especially the great Quatuor Coronati, No. 2076 (The Four Crowned Martyrs) of London, which has nearly half a century behind it.

The Lodge of Research is a regularly constituted and chartered lodge, but works no degrees, raises no brethren. It is devoted entirely to research into Freemasonry, and the publication and dissemination of papers and reports. A full set of the forty-one bound volumes of the great London Lodge—Ars Quatuor Coronatorum, familiarly known to Librarians as “A. Q. C.”—are all but priceless, comprising as they do the result of the work of historians, antiquarians and Masonic educators for many years. Any Freemason may subscribe to the publication, become a member of the Correspondence Circle of the Lodge and receive the quarterly reports. He who either buys or borrows volumes of the past will find therein a ticket to a new frontier of Freemasonry, and travel in by-ways of the Masonic world which without such a guide book are sealed mysteries.

“The ‘Philalethes’ is an international body, composed of the more prominent Masonic writers and editors of the world. It is without creed or dogma.

All articles appearing in Masonic publications from Fellows of this Society express the ideas and opinions of that individual only, and in no way bind the Society, composed as it is of independent thinkers and writers of diverse opinions and ideas. Its main purpose is to bring together in one solid band of brothers those Masonic writers of the world who seek the Truth in Masonry, and encourage them in this quest.

It is emblematic, in fact, of the universality of this society which now has Fellows in most of the larger countries of Europe, North and South America, in Africa, Asia and Australia, while its name indicates the philosophical nature of the work in which it is engaged. Men of all beliefs in Masonry will find in this emblem evidences of the universality of its religious and ethnic outlook.

It does not seek to proselyte. Fellows are chosen by the nomination of a Masonic writer by one now a F. P. S. This nomination is passed on by the five members of the Executive Committee. If he be approved and elected by the majority of this committee, he is admitted as a Fellow without further formality. He is then notified of this honor bestowed on him unsolicited and he must then inform the Secretary of his acceptance.

But there may be an unlimited number of Corresponding Members in the various countries from whom the Fellows will be elected when a vacancy occurs by death or resignation.”

The Masonic world includes several national movements. All who attend Grand Lodge know of the great George Washington National Memorial, erected by the Freemasons of the United States at a cost of more than three million dollars. It was dedicated on May 12 of this year. The Association meets yearly, and from its labors has resulted this enormous structure which will stand forever—it is built only of granite, marble and concrete, no structural steel being used—as a monu-

ment at once to Washington, Freemason, and to the Fraternity which honors itself in honoring him.

Coincident with the annual meeting of this Association, the Conference of the Grand Masters meets in Washington, D. C., there to discuss for a day the mutual problems which are common to all Grand Lodges. The reports of these annual meetings are of intense interest. Containing the deliberations of the premier leaders of the Craft, they should be read by every interested Freemason.

The Grand Secretaries also hold a conference, for the discussion of their peculiar problems, as do Masonic Librarians and Educators. While more special than the reports of the Grand Masters' conference, the

wanderer in the Masonic world will find in them much of informative interest.

This short sketch of the extent of the Masonic world, like any other sketch, is intended only to be suggestive. The Masonic world has hundreds of other ramifications too numerous even to catalog. But perhaps enough has been said to give an idea of its size and variety. He who will inform himself as here suggested will have no difficulty in following these unnamed pathways into the quiet pastures, the woods and streams of the world of Masonry, where are still waters and cool shade, interest and inspiration, for all who will take the time to travel therein.

The “Stupid Atheist”

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The first of the Old Charges, “Concerning God and Religion” begins:

“A Mason is obliged, by his tenure, to obey the moral law; and, if he rightly understands the art, will never be a stupid atheist * * *.”

That all petitioners for the degrees of Freemasonry express a belief in Deity is a fundamental requirement.

That all elected candidates who receive the Entered Apprentice's degree publicly express a belief in Deity is a fundamental requirement.

No lodge would accept the petition of any man unwilling to profess his faith in Deity.

We are taught that no atheist can be made a Mason, and the reason usually assigned is that, lacking a belief in Deity, no obligation can be considered binding.

The real reasons for the non-acceptance of atheists into the fraternity goes much deeper. We are not entirely accurate when we say that no obligation can be binding without taking an oath. Our courts of law permit a Quaker to “affirm” instead of taking an oath to tell the truth, inasmuch as a Quaker's religious belief does not permit him to swear. Yet a Quaker who tells an untruth after his affirmation is as subject to the penalty for perjury as the devout believer in God who first swears to tell the truth, the whole truth and nothing but the truth, and then fails to do so. The law holds a man truthful who affirms, as well as one who swears to tell the truth.

No atheist can be made a Mason, far less from the lack of binding power of the obligation taken by such a disbeliever, than from Freemasonry's knowledge that an atheist can never be a Mason “in his heart.” Our whole symbolism is founded on the erection of a Temple to the Most High. Our teachings are of the Fatherhood of God, the brotherhood of man founded on that fatherhood, and the immortality of the soul in a life to come. A disbeliever in all these could by no possible chance be happy or contented in our organization.

What is an atheist?

This question has plagued many a Masonic scholar and thousands of men less wise. It is still a matter of perplexity to many a man who fears that the friend who

has asked him to sign his petition is an atheist.

It is possible to spin long-winded theories about the word, draw fine distinctions, quote learned encyclopedias, and produce a fog of uncertainty as to the meaning of “atheist” as hopeless as it is stupid. From Freemasonry's standpoint an atheist is a man who does not believe in Deity.

Which immediately brings out the far more perplexing question: “What is this Deity in which a man must believe?”

Here is where all the trouble and the worry comes on the scene!

Man's idea of God differs with the man, his education, his early religious training. To some, the mental picture of God is that of a commanding, venerable figure with flowing white hair and beard—the great artist Dore so pictured God in his marvelous illustrated Bible. Such a conception fits naturally in a heaven of golden streets, flowing with milk and honey. White clothed angels make heavenly music on golden harps, the while Deity judges between the good and the evil.

Such an anthropomorphic God, derived from descriptive passages in the Bible, added to by the drawings of artists and crystallized in an age of simple faith, have given such a conception to many who find it adequate.

Others conceive of Deity as a Bright Spirit, who moves through the universe with the speed of light, who is “without form” because without body, yet who is all love, intelligence, mercy and understanding.

The man who believes in the anthropomorphic God describes his conception, then asks the brother who believes in a Bright Spirit: “Do you believe in my God?” If the answer is in the negative, the questioner may honestly believe him who answers to be an atheist.

The Deity of a scientist, a mathematician, a student of the cosmos *via* the telescope and the testimony of geology, may be neither anthropomorphic nor Bright Spirit, but a universally pervading power which some call Nature, others Great First Cause; still others Cosmic Urge.

Such a man believes not in the anthropomorphic God,

nor in God as a Bright Spirit. Shall he call his brethren who do so believe, atheists? Have they the right so to denominate him?

To the geologist, the very handwriting of God is in the rocks and earth. To the fundamentalist, the only handwriting of God is in the Bible. Inasmuch as the geologist does not believe in the chronology of the life of the earth as set forth in the Bible, the fundamentalist may call the geologist an atheist. *Per contra*, the geologist, certain that God has written the story of the earth in the rocks, not in the Book, may call the fundamentalist an atheist because he denies the plain testimony of science.

One is as right, and each is as wrong, as the other!

Neither is an atheist, *because each believes in the God which satisfies him.*

You shall search Freemasonry from Regius Poem, our oldest document, to most recent pronouncement of youngest Grand Lodge; you shall read every decision, every law, every edict, of every Grand Master who ever occupied the Exalted East, and nowhere find an ukase that any brother must believe in the God of some other man.

Nowhere in Freemasonry in England, its Provinces, or the United States and its dependent jurisdictions, will you find any God described, catalogued, limited, in which a petitioner must express a belief before his petition may be accepted.

For Masonry is very wise; she is old, old, and wisdom comes with age! She knows, as few religions and no other fraternity has ever known, of the power of the bond which lies in the conception of an unlimited God.

A witty Frenchman was asked once: "Do you believe in God?"

He answered: "What do you mean by God? Nay, do not answer. For if you answer, you define your God. A God defined is a God limited, and a limited God is no God!"

From Freemasonry's gentle standpoint, a God defined and limited is not the Great Architect of the Universe. Only God unlimited by definition; God without meets and bounds; God under any name, by any conception, is the fundamental concept of the Fraternity, and to believe in Whom is the fundamental requirement for membership.

In her fellowcraft degree Freemasonry teaches of the importance of logic. It is perfectly logical to say that the finite cannot comprehend the infinite: a truism as exact as to say that light and darkness cannot exist in the same place at the same time, or that sound and silence cannot be experienced at the same moment. A mind which can comprehend infinity is not finite. That which can be comprehended by a finite mind is not infinite.

Therefore it is logical to say that no man can comprehend God, since the only mind he has is finite.

But if a man cannot comprehend the God in Whom he must express a belief in order to be a Freemason, it is obviously the very height of folly to judge his belief by any finite comprehension of Deity. Which is the best of all reasons why Freemasonry makes no attempt at definition. She does not say: "thus and

such and this and that is my conception of God, do you believe in HIM?" She says nothing, allowing each petitioner to think of Him as finitely or as infinitely as he will.

The agnostic frankly says: "I do not know in what God I believe, or how he may be formed or exist. I only know that I believe in Something."

Freemasonry does not ask him to describe his "something." If it is to him that which may be named God, no matter how utterly different from the God of the man who hands him the petition, Freemasonry asks nothing more. He must *believe*. How he names his God, how he defines or limits Him, what powers he gives Him—Freemasonry cares not.

It is probable that the majority of those who profess atheism are mistaken in their reading of their own thoughts. An atheist may be an honest man, a good husband and father, a law abiding, charitable, upstanding citizen. If so, his whole life contradicts what his lips say. In the words of the poet:

*"He lives by the faith his lips deny,
God knoweth why!"*

Many a man has reasoned about faith, heaven, infinity and God until his brain reeled at the impossibility of comprehending the infinite with the finite, and ended by saying in despair: "I cannot believe in God." Then he has taken his wife or his child in his arms and there found happiness, completely oblivious to the most profound, as the most simple fact of all faiths and all religions: *where love is, there also is God.*

But Freemasonry does not go behind the spoken or written word. With a full understanding that many a man who defiantly denies the existence of God is actually not an atheist "in his heart" our Order nevertheless insists upon a plain declaration of belief. There is no compromise in Freemasonry; her requirements are neither many nor difficult, but they are strict.

Having accepted the declaration, however, Freemasonry asks no qualifying phrases.

Nor should any of us question such a declaration.

It is not for us to let our hearts be troubled, because a petitioner's conception of Deity is not ours. It is not for us to worry because he thinks of his God in a way which would not satisfy us. Freemasonry asks only for a belief in a Deity unqualified, unlimited, undefined. Her sons cannot, fraternally, do less.

When the great schism in Freemasonry ended in 1813, and the two rival Grand Lodges, the Moderns (who were the older) and the Ancients (who were the younger, schismatic body) came together on St. John's Day to form the United Grand Lodge, they laid down a firm foundation on this point for all time to come. It was later declared to all by this, the primary, Mother Grand Lodge of all the Masonic world:

"Let a man's religion or mode of worship be what it may, he is not excluded from the Order, provided he believes in the glorious Architect of heaven and earth, and practice the sacred duties of morality."

What a Mason thinks about the glorious Architect, by what name he calls Him, how he defines or conceives of Him, so far as Freemasonry is concerned may be a secret between Deity and brother, kept forever, "in his heart."

Freemasonry In Roumania

By DR. JULIUS FISCHER, Fellow Philaethes Society

Some years ago there were three Grand Lodges working in Roumania, a small country on the Western border of Russia containing only seventeen millions of inhabitants. Although Ossian Lang, the representative of the Grand Lodge of New York, who visited our country on his numerous journeys to Europe, did not succeed in bringing all three Grand Lodges under one head yet, inspired by him, the two strongest bodies did unite and only the third one, which was the one favored by him, remains separate.

The European Masonic press greeted with great sympathy the union of the Grand Lodge of Transylvania, which was formerly a part of the Symbolic Grand Lodge of Hungary, with the National Grand Lodge of Roumania, which has the recognition of the Grand Lodge of England and in the United States, Kentucky, District of Columbia and some others, and which continues under the latter name.

This union took place after the departure of Ossian Lang and it was a very important step, as it meant the voluntary joining of the lodges of Transylvania, a region which had been allocated by the treaty of the Trianon to the victorious state of Roumania, to the National Grand Lodge of the latter country.

As mentioned above, through the coming together of the greater part of Roumanian Freemasonry, at the suggestion of the Grand Lodge of New York, there began a fruitful activity of Roumanian Freemasonry, which still has many problems to solve.

The war and the epidemics which followed it, have decimated the population, disturbed the State and the national economy, demoralized the mind of the people and left the youth without spiritual leadership. Our first step was to counteract the strong sentiment of previous nationality because this movement disquieted the minds, caused the greatest harm and spoiled the reconstruction work of this young State. We have been working for three years intensively on all these present problems, and we can report with pride and satisfaction to our brethren on the other side of the great water as to our success, for the social help for the unemployed of our country has mainly been prepared in the silence of our lodges.

The anti-Masonic agitation, chiefly that organized by the German, General Ludendorff, was soon imported into our country and brought many unpleasant results. The youth of the various universities were led astray by a university professor named Cusa, and they took up the imported anti-Masonic slogans, soon got hold of the lists of members of the various lodges, in which they found the names of prominent Jews, and thus they combined their anti-semitic agitation, which had been in existence for years, with an agitation against Freemasonry.

There appeared a yellow anti-Masonic sheet: "Buletinul Judeo-Masonic" but it was soon suppressed by the government for its aggressive character. Then bombs were thrown on the Grand Lodge building in

Bucharest without doing any serious damage. This happened in 1930. Last year (1931) Bro. La Fontaine, the winner of the Nobel prize for peace and a Senator of Belgium, was attacked by the students. On this occasion interpellations against the government were announced in Parliament, but the government succeeded in putting off the debate on Freemasonry until the 8th of February of this year.

Since the beginning of this year, on account of the general economic depression, the Roumanian government has had some very severe internal political difficulties. A member of Parliament, and member of the National Antisemitic League (which is a political party in Roumania!) decided to take advantage of these circumstances in order to put the government to further inconvenience.

In a long speech this member gave in Parliament he recited a number of all the well-known anti-Masonic mis-statements, such as striving after world domination, the desire to annihilate the Christian religion and the State, etc. It was a surprise to his hearers to learn the long list of the leading members of the Roumanian Freemasonry, for it appeared that many high dignitaries of the State and a great number of officers of the army were Freemasons.

The Secretary of State for the Home Office answered the interpellation at once. While he himself was not a Freemason, he declared in his speech, which was listened to with great attention, that the above-named yellow sheet had been suppressed because it had attacked highly renowned personalities from abroad, who had come to visit us as friends and which had led to the regrettable attack made (made because he was a Freemason).

"The gentlemen making the interpellation," he said, "is not well informed about Freemasonry although every lexicon could give him information." The Secretary of State gave the names of Goethe, Mozart, Washington, Nelson and many others who were Freemasons. He told about Freemasonry in England, Sweden and elsewhere and mentioned the names of Roumanian statesmen who were founders and leaders of the State, to whose memory monuments had been erected, and who were Freemasons. He also read the principles of Freemasonry from our Constitution and the chapters about the belief in God, love of country, respect for the law and the other aims of Freemasonry.

He finished his speech, which had been followed by his hearers with the closest attention, with the observation that "as far as he knew only righteous men of good name could be members of this 'devilish community' and probably that was the reason why the interpellant had not been asked to join."

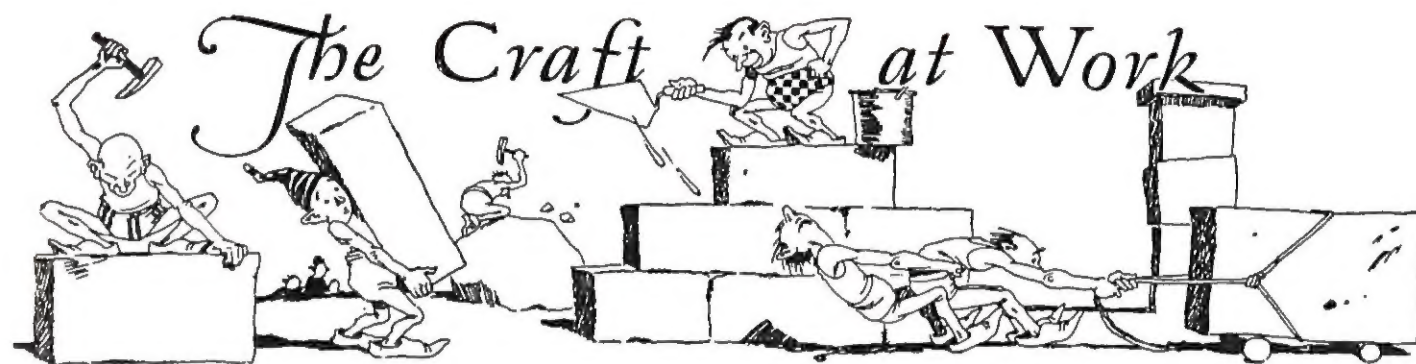
But one can never convince political adversaries and the fight against Freemasonry will no doubt continue in our country. Nevertheless Freemasonry has gained much by the parliamentary debate, and it will give you some idea of what we have to fight. Those who did not

know it before, read in the daily papers that Prince Bibescu, the aviator so highly esteemed abroad and the President of the International Aero Club, is our Grand Master, that many members of the present and past national governments are zealous Freemasons and that our aims are not so dangerous to the State as our adversaries say.

Therefore it is not to be feared that Roumanian Freemasonry will be seriously persecuted as in other countries. What our adversaries do not know is that to be a Freemason in Roumania is a very serious matter. Roumania was a kingdom of 10 million inhabitants and obtained after the World War another seven million inhabitants, partially of another tongue and another culture.

There are many difficulties naturally to adjust in the new structure of the State, and it is there that Freemasonry must help. It is there that problems will arise which are unknown to the Western European and American Freemasons and our strength is scarcely sufficient to solve these problems. Our weekly meetings in our Lodges scarcely suffice and the work therein is really no recreation, after the troubles of every-day life, which are weighing upon us too.

The work on the trestle-board is directed today in defence against those who are agitating against us and to enlighten the youth of our country and prepare them for their future work in bringing about a higher conception of life as imparted by the principles and teachings of our beloved Freemasonry.



JULY ANNIVERSARIES

DECEASED BRETHREN

Sir Robert Moray (Murray), soldier, philosopher and alchemist, was the first known initiate into the Craft of Freemasonry in England (1641). His death occurred July 4, 1673.

Maj. Gen. Henry Knox, Secretary of War (1785-95) and a member of St. John's Regimental Lodge at Morristown, N. J., was born at Boston, Mass., July 25, 1750.

John Coats, first Grand Master of Maryland (1787-93) and a Captain in the Revolution, was born at Philadelphia, Pa., July 11, 1751.

Joseph Habersham, Revolutionary Colonel, third U. S. Postmaster General (1795-1801), and a member of Solomon's Lodge No. 1, Savannah, Ga., was born in that city, July 28, 1751.

William Polk, Grand Master of North Carolina and a Revolutionary officer, was born in Mecklenburg County, N. C., July 9, 1758.

John Jacob Astor, pioneer American merchant and Grand Treasurer of the Grand Lodge of New York (1798-1801), was born at Waldorf, near Heidelberg, Germany, July 17, 1763.

Peyton Randolph, first President of the Continental Congress (1774-75), appeared at a meeting of the Lodge at Williamsburg, Va., on July 5, 1774, and presided as Provincial Grand Master.

Admiral John D. Sloat, who hoisted the American Flag at Monterey, Calif., taking possession of that state for the United States, July 7, 1846, was born at Sloatsburg, N. Y., July 26, 1781, and became a member of St. Andrew's Lodge No. 3, New York City, in 1800.

George M. Dallis, eleventh Vice-President and U. S. Minister to Russia and Great Britain, was born at Philadelphia, Pa., July 10, 1792, and became Grand Master of Pennsylvania in 1834.

Paul Revere, as Grand Master of the Grand Lodge of Massachusetts, on July 4, 1795, laid the corner-stone of the State House at Boston.

Edmund Burke, famous member of the English Parliament (1766-1794) and an initiate of Jerusalem Lodge No. 44, Clerkenwell, London, died at Beaconsfield, Eng., July 7, 1797.

Oscar I, King of Sweden and Grand Master of that country (1818-59), was born July 4, 1799, at Paris, France, and died July 8, 1859.

Admiral David Farragut, first Commodore in the U. S. Navy, was born July 5, 1801, at Campbells Station, Knoxville, Tenn. At his death in 1870, he was buried Masonically by Lodge No. 1, of Portsmouth, N. H.

Alexander Hamilton, first Secretary of the Treasury, who in company with Generals Washington, Lafayette and

Knox visited Williamsburg (Va.) Lodge No. 6, died at New York City, July 12, 1804, from wounds received the day previous in a duel with Aaron Burr.

Gen. Sam Houston, first President of the Republic of Texas and later Governor of that state, was made a Mason in Cumberland Lodge No. 8, Nashville, Tenn., July 22, 1817. His death occurred at Huntsville, Tex., July 26, 1863.

Gen. Simon Cameron, Secretary of War under President Lincoln and U. S. Minister to Russia, became a member of Perseverance Lodge No. 21, Harrisburg, Pa., July 12, 1826.

James Monroe, fifth U. S. President, was initiated in Williamsburg (Va.) Lodge No. 6 in 1775, while attending William and Mary College. His death occurred at New York City, July 4, 1831.

Jonathan Jennings, first Governor of Indiana (1816-22) and Grand Master of that state (1823-24), died near Charlestown, Ind., July 26, 1834.

John Marshall, fourth Chief Justice of the U. S. Supreme Court (1801-35) and Grand Master of Virginia, died at Philadelphia, Pa., July 6, 1835.

John Wanamaker, noted merchant and philanthropist, was born July 11, 1838, at Philadelphia, Pa., and attained the Thirty-third Degree in the Northern Masonic Jurisdiction.

Francis R. Shunk, Governor of Pennsylvania (1845-48) and Master of Perseverance Lodge No. 21, of Harrisburg, Pa. (1820), died in that city July 30, 1848.

Rufus Choate, noted lawyer and U. S. Senator from Massachusetts, died at Halifax, N. S., July 13, 1859. He was a member of Jordan Lodge, Peabody, Mass.

Andrew Johnson, seventeenth U. S. President, was knighted in Nashville (Tenn.) Commandery No. 1, K. T., July 26, 1859. His death occurred near Carter's Station, Tenn., July 31, 1875.

John J. Crittenden, Governor of Kentucky (1848-50), U. S. Attorney General under Presidents Harrison and Fillmore, and a member of Lexington (Ky.) Lodge No. 1, died at Frankfort, Ky., July 26, 1863.

Rear Admiral George W. Baird, Grand Master of the District of Columbia (1896), was initiated in Tolerancia Lodge No. 4, Lisbon, Portugal, July 23, 1867, passed and raised seven days later.

Joseph R. Chandler, Grand Master of Pennsylvania and Congressman from that state, died at Philadelphia, July 10, 1880.

James D. Richardson, twelfth Grand Commander of the Southern Supreme Council, died at Murfreesboro, Tenn., July 24, 1914.

Sir Herbert Beerholm Tree, noted English actor and member of Drury Lane Lodge No. 2127, London, died July 2, 1917, in that city.

William Jennings Bryan, Secretary of State in the Wilson Cabinet and a member of Temple Lodge No. 247, Miami, Fla., died at Dayton, Tenn., July 26, 1925.

Leprelet M. Lodge, a charter member of Granite Lodge, Whitinsville, Mass., died at the Masonic Home at Charlton, Mass., at the age of 105 years on July 25, 1931.

LIVING BRETHREN

George W. Norris, U. S. Senator from Nebraska and a member of Sesostis Shrine Temple, Lincoln, Nebr., was born near Clyde, Sandusky Co., Ohio, July 11, 1861.

Henry Ford, noted automobile manufacturer and philanthropist, was born at Greenfield, Mich., July 30, 1863, and is a member of Palestine Lodge No. 357, Detroit.

Charles H. Mayo, famous surgeon and a member of both the York and Scottish Rites, was born at Rochester, Minn., July 19, 1865.

Howard Thurston, celebrated magician, was born at Columbus, Ohio, July 20, 1869. He became a Master Mason in Manitou Lodge No. 106, New

York City, July 22, 1907, and on July 10, 1910, became a member of the Scottish Rite in New York City.

Gen. Robert U. Patterson, U. S. Surgeon General, affiliated with Acacia Lodge No. 18, Washington, D. C., July 13, 1915.

William M. Jardine, Secretary of Agriculture in the College Cabinet, became a Mason in Lafayette Lodge No. 16, Manhattan, Kans., July 23, 1915.

The Duke of York was installed as Provincial Grand Master for Middlesex, Eng., on July 30, 1924.

OLDEST (?) MASON CELEBRATES BIRTHDAY

George H. Keyes, of Ellendale, N. D., recently celebrated his eighty-seventh birthday. He was born at Lake Mills, Wis., April 13, 1845, and came to that state in 1883. After holding the office of Register of Deeds in Dickey County he engaged in the real estate business. For forty years he has had entire charge locally of the large holdings of the Baldwin Corporation, of Appleton, Wis., and is himself an extensive land owner.

Mr. Keyes is one of the few surviving members of the G. A. R., in the community. Having been a Mason for sixty-six years, he is North Dakota's oldest Mason, a Past Grand Master and a Thirty-third Degree member of the Scottish Rite. He recently returned from a visit to Washington, D. C., and Alexandria, Va., where he attended, with his granddaughter, Mrs. Richard Y. Keyes, the dedication of the George Washington Masonic National Memorial.

ABDUCTOR IMPRISONED FOR LIFE

Clifford Clayton Adkins, twenty-nine-year-old rancher near Tucson, Ariz., was convicted and given a life sentence for the abduction and holding for extortion of Gordon H. Sawyer, 33, well known banker of that city.

Mr. Sawyer was abducted about midnight on a day early in February near his home and taken to the Adkins ranch, where he was found in a dry well unhurt and returned to his family.

NATIONAL CATHEDRAL

Chartered by Congress in 1893, the National Cathedral on Mount St. Alban, Washington, D. C., is slowly but surely nearing completion, and when finished will rank in size and beauty with the famous European cathedrals, such as Westminster, St. Paul's, Rheims, Notre Dame, and Cologne. The architectural design of this "witness of Christ in the heart of the Republic" is fourteenth century Gothic.

The structurally completed elements include the massive foundation, the crypts with three beautiful chapels and many vaulted passageways, the apse, the easternmost exterior, and the choir. The central tower of the great structure will rise 107 feet higher above the Potomac River than does the Washington Monument.

The Cathedral is regarded as a virtual fulfillment of President Washington's advice of a "church for national purposes" as suggested in the L'Enfant plan for the Capital City. It is familiarly known as the "Westminster of America."

While Episcopal in denomination, the Cathedral is a church of and for all people. It is visited by tourists from all over the world, representing perhaps every known denomination. In 1930, it was estimated that 280,000 people visited Mount St. Alban, and it is believed that this figure will be doubled during this Bicentennial Year.

On Sunday afternoon, May 29, a Masonic service was held in the choir of the Cathedral. Rt. Rev. James E. Freeman, 32°, Bishop of Washington, officiated and welcomed the Masonic dignitaries who were well represented, as well as a vast audience made up largely of members of the fraternity and their families. Rev. Joseph Fort Newton, 32°, K.C.C.H., eminent Masonic writer and lecturer, delivered a most interesting sermon on the character of George Washington.

Of interest to members of the Fraternity is the fact that there is planned a Masonic section of this Cathedral in the construction of which every Master Mason in the land will have an opportunity of aiding. Bishop Freeman conceived the idea of linking the operative masons of the Middle Ages with the Speculative Masons of modern times. The stones for the Masonic section are called the "perfect ashlar." Ten dollars will purchase a plain stone, and the sculptured stones range in price from \$50 to \$300. The name of each donor of a stone is placed in the Book of Remembrance, also a Masonic certificate, as well as one year's subscription to the quarterly magazine, *The Cathedral Age*, are issued in return. Contributions in any amount will be welcomed and the name of the giver inscribed in the Book of Remembrance. If the gift is over \$1, the donor will receive suitable acknowledgment.

ENGLISH GRAND LODGE

Among the transactions at the quarterly communication of United Grand Lodge of England, held June 1 in the Central Hall at Westminster, was the presentation of the Hall Stone medals

to the representatives of the lodges which have qualified during the past three months. The Grand Master, the Duke of Connaught and Strathearn, stated that the number was unusually large owing to the necessity of closing the list for such distinction at the end of June. He also said that he was looking forward with much interest to the completion and opening of the great memorial next year.

A copy of the illuminated address which had been sent to the brethren of the United States in connection with the dedication of the George Washington Masonic Memorial at Alexandria, Va., on May 12, was placed in the museum at Freemasons' Hall for one week, beginning June 2.

In keeping with the English Masonic sentiment for Washington, Lord Brougham once wrote: "That it would be the duty of historians and sages in all ages to overlook no occasion for commemorating this illustrious man. Until time shall be no more, a sure test of the progress the human race has made in wisdom and virtue will be derived from the veneration it pays to his immortal name."

UNIVERSALITY OF MASONRY

Washington, D. C.—A very interesting story supporting the proof of the universality of Masonry was developed by *The New Zealand Craftsman* recently. In its issue of February 6, 1932, appeared the following query: "Has any reader knowledge of a Masonic ceremony, held in the ruins of King Solomon's Temple soon after the capture of Jerusalem (December 9, 1917), and if such ceremony took place, if Lord Allenby took part in it, in an official capacity, presumably as Master?"

Alexander Henderson, 32°, member of the Army and Navy Lodge No. 306, Fort Monroa, Va., answering the query, stated that during the war while president of the "Granite Masonic Club" aboard the battleship U. S. S. *New Hampshire*, he gathered facts of interest regarding the Masonic activities of the English-speaking Masons in the war area. One of the greatest organizations of the Fraternity which functioned during the frenzied war period, he said, was the New Zealand Expeditionary Force Masonic Association formed "somewhere in France" in June, 1916. Every part of the British Army where New Zealand troops were stationed, units of this association performed excellent service, he declared, and one of these units was with Lord Allenby's troops at the capture of Jerusalem.

During the occupation of Jerusalem by the British "the members of the New

Zealand Force Masonic Association decided," the writer said, "to celebrate the occasion by holding a Masonic meeting as near as possible to the site of King Solomon's Temple, where according to tradition Freemasonry originated."

Doubting the probability of gaining consent for the meeting because of the religious views of the Mussulman worshippers at the Mosque of Omar, the sheik in charge was approached by the New Zealand brethren who made known their wishes. To their profound amazement he declared himself to be a Mason and during the meeting was one of the guards of the quickly formed and opened lodge which consisted of thirty-two brethren of all military ranks, from twenty-seven different lodges.

Concluding, Mr. Henderson stated that he could not say whether Lord Allenby was present but that resolutions were passed by the lodge which, in part, took the form of the following message: "That a meeting of Freemasons, held in Palestine within a short distance of the site of King Solomon's Temple and composed of brethren serving with the New Zealand Expeditionary Force, send fraternal greetings and hearty good wishes to their brethren in New Zealand and France."

ENGLAND'S GRAND MARK LODGE ELECTS OFFICERS

London, Eng.—Presided over by the Earl of Stradbroke, Pro Grand Master, who was supported by other grand officers, the Grand Mark Lodge of Freemasonry in England held its annual communication on May 31, in the Old Temple, Freemasons' Hall. The Duke of Connaught and Strathearn was proclaimed Grand Master to succeed himself for the thirty-first time. Other officers similarly named to succeed themselves were the Earl of Stradbroke as Pro Grand Master and Lord Alenham as Deputy Grand Master.

Though there was much business transacted, great interest was shown in the report of the New Premises Fund. The Pro Grand Master said that to date £35,666 had been subscribed and that a total of eighty-one Mark Lodges had qualified as Keystone Lodges, while 131 other lodges had indicated their purpose to qualify. Among the overseas jurisdictions the Transvaal District was the first to qualify as a Keystone District. Up to this time 1,265 jewels have been awarded.

I am suspicious that the man who follows a slogan, may not be pursuing the whole truth. He may be hypnotizing his own mind as he hypnotizes other minds.— *Henry Suzzallo.*

AN OLD KANSAN

Thomas F. Cook, of Atchison County, Kans., who became a member of the Masonic Fraternity in 1867, hopes to enjoy the celebration of his 100th birthday December 31, 1932.

Mr. Cook, a native of North Carolina, moved to Kansas in 1860, where for many years he was an outstanding teacher in the public schools of Atchison County and of which schools he was superintendent for two years. Later in life he was a nurseryman and for fifteen years prior to his retirement in 1896 he was engaged in the hotel business in Effingham, Kans.



The Philaethes Society

AN international body composed of the leading Masonic writers and editors of the world. Its forty Fellows, like the "forty Immortals" of the French Academy, constitute the Royal Society of Freemasonry by virtue of achievement. When vacancies occur new Fellows are elected from the Corresponding Members who also have the benefit of the masterpieces contributed by these Fellows. The Society is not localized to one Grand Lodge jurisdiction but elects members from all Lodges of Masonic Research and from every country, when their attainments justify it.

A limited number of applications for membership (corresponding) will be received from serious Masons desirous of receiving the advantages of membership in the Philaethes Society.

An application must be accompanied by joining fee, \$2.00, plus annual dues, \$3.00. Total \$5.00. Acceptance or rejection will be promptly advised of. Application forms may be secured by addressing

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621 West Ivy St., San Diego, Calif.
Above Officers form Executive Committee

In recent years Mr. Cook has lived at the homes of his five children, where he spends much time reading books, newspapers and magazines. Occasionally he contributes an article on life or some other subject.

Mrs. Frank Maxfield, 3020 Everett Street, Kansas City, Kans., one of his daughters, with whom he is now visiting, speaks of him as being always scrupulously and conservatively attired, affecting for years, beyond the memory of his children to the contrary, a white shirt, white stiff collar and black bow tie. He has no "old foggy" ideas and but few eccentricities, she says, keeps his iron grey mustache and hair trimmed in modern fashion, waits on himself, bathes daily following with a brisk Turkish rub.

Mr. Cook attributes his long life and good health to the non-use of narcotics, his personal attention to hygiene and diet. Now a vegetarian, he has not eaten meat for forty years.

Three events in which he takes a personal part each year are his birthday, December 31, the reunion of the Cook family on the first Sunday in July and the home-coming at Monrovia.

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On these occasions he always makes an address and at the first one makes each of his children a present of \$30.

STAY TILL CLOSE OF LODGE

"All Masons employed shall meekly receive their wages, without murmuring or mutiny, and not desert the Master until the work is finished."

In this sentence, taken from one of the earliest Masonic manuscripts, and embracing the rules for the government of the Craft, two duties are required which are imperative, as indicated by the use of the word "shall." First: The Craft shall not desert the Master until the work on which they are engaged is fully completed.

One of the most distressing of occurrences is, in conferring the degrees to have the brethren take advantage of the first opportunity, during a temporary pause in the work, perhaps at the close of the first section, arise and ask leave to retire or, what is still worse, retire without asking leave.

This frequently continues until scarcely enough are left to assist the Master in closing the lodge. This practice is not only objectionable, but it is un-Masonic. It produced "confusion among the workmen" and it is discourteous to the Master. It detracts from the solemnity and impressiveness of the work, and it is expressly forbidden by the laws of Masonry.

Permission to retire at such times should never be requested unless there is some urgent necessity for it, and if this request is made in the absence of such necessity, the Master is perfectly justified in refusing it. The Master of a lodge should never give his consent for the members of his lodge to disobey the law.

This objectionable practice is becoming more and more common in all our lodges. At the close of the business session or the first section of a degree, there is a rush for the ante-room. Members begin to take off their aprons before they leave the lodge room. Some go home at once, others remain to talk in the ante-room in a loud tone of voice

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that interferes with the work in the lodge room, while others go to the club rooms.

Keep this in mind, brethren. Give the officers your support and encouragement by remaining until the work is finished.—*Scottish Rite Progress.*

YORK RITE FREEMASONRY

You are a Master Mason. No matter what added Masonic honor may come to you, no matter how you may rise in the symbolic branches of the Order, if you keep your vows as a Master Mason, you have attained all there is, fulfilled all there is, and received all there is to be received that fraternity and brotherhood, existing under a common impulse, can dispense among those who embrace the laws and edicts of a common procedure.

Masonry, after all, is but a formula for orderly righteousness.

In the walks of men there is nothing more distinguished than that of being a good citizen.

In Masonry there is nothing more sublime than being a good Mason.

The object of these lines is to guide you, if you choose to engage further upon Masonic studies. You are urged upon to become a part of all Masonic activities in that proportion that your interest dictates and your means will allow.

"You are standing at the threshold of a partly open door,

It leads to higher thinking and to knowledge more and more."

ROYAL ARCH MASONRY

Advancement in the American Rite often referred to as the York Rite is through the Royal Arch. This branch is known as the Chapter and the degrees are Mark Master, Past Master, Most Excellent Master and the Royal Arch.

They bear, perhaps, a closer relation to what is known as speculative Masonry than is contained in any of the works and symbols which have grown out of the three degrees which you have received. They are, in fact, a continuance rather than an amplification of Ancient Craft Masonry and they bear the same relation to your Masonic progress that the work of a finished artist might hold to the efforts of one who having obtained an artist's credentials, lacks in maturity and experience.

CRYPTIC MASONRY

Before going further, should you desire to more thoroughly familiarize yourself with the American or York Rite of Freemasonry, you are invited to join the Council of Royal and Select Masters. It is not obligatory in the

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compatible with Christian thought. It still combines a religious and militant spirit, and is pledged to defend those principles and ideals upon which civilization is based.

When you have been created a Knight Templar you will have been reconsecrated to the service of your country.

If you are willing to subscribe to these precepts you are welcome into the American Rite of Masonry, into the Royal Arch, the Council, and the Order of Knights Templar.

You are welcome not only as a member, a sojourner, a companion, and a knight, but as an active worker in any or all of these activities.

Bring with you your heart and soul and become a warrior on duty against the evils of the times and for the survival of all that has made Christianity and civilization worth while.

MOZART'S LAST CANTATA

The library of the Provincial Grand Lodge of Antrim (Ireland) has recently acquired a highly-prized copy of a cantata composed by Mozart entitled "The Praise of Friendship."

One of his biographers, Edward Holmes, appropriately speaks of this cantata as Mozart's "Swan Song," for it was finished November 15, 1791, and performed under his personal direction by a circle of brethren at the dedication of a Masonic lodge in Vienna two days before his last illness. The following lines from the libretto are obviously Masonic:

Recitative (Tenor):—

"Poor, and in darkness, but with faith in God, the young Apprentice comes in search of light. By good report, by friendly aid and counsel, he hopes admittance to the Lodge to gain."

"This is the lesson learnt by every Mason, and ne'er forgot in after days of trial—that simple trust in God and fellowman, gives strength and courage to sustain the soul."

Mr. Holmes speaks of Mozart's illness and of his sufficient recovery to attend the dedication meeting above referred to with his old lodge friends. Their expression of joy at seeing him again and the excellent performance of the little cantata so revived his spirits that upon returning home after the meeting he exclaimed to his wife:

"Oh, Stanerl, how madly they have gone on about my cantata. If I did not know that I had written better things I should have thought that it was my best composition."

When Mozart became a resident of Vienna in 1781, there were eight Masonic lodges in that city. The members

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were the most distinguished and cultured men of that period. The lodge Mozart joined was warranted in 1785 by the Emperor Joseph. To one so artistic and so responsive to the ethical beauty of the ritualistic part of Masonry, Mozart was deeply stirred and became an ardent and enthusiastic adherent. One of his most impressive compositions is a Masonic March which is sometimes heard in Queen's Hall, London, and the best musical places on the Continent. The "Magic Flute" contains many Masonic implications and is often called the Masonic opera.

The following is a part of a passage pronounced in the oration following his death:

"It has pleased the Almighty Architect of the Universe to take from among us our best beloved and most estimable member. Only a few weeks ago he was in our midst celebrating the dedication of our Masonic Temple with entrancing music. Who of us that saw him there would have supposed his days to be numbered? Who would have thought that in three weeks we should be mourning his loss?"

**DEATH OF AN
ENGLISH READER**
(English Correspondence)

Mr. Alfred Gibbs, of Rothesay, Witley, near Godalming, Surrey, an English Freemason of prominence, who for several years, had been an appreciative reader of the NEW ENGLAND MASONIC CRAFTSMAN, died at his home on June 19, 1932. On the following Wednesday, at Witley Parish Church, there was at his funeral a large attendance representative of the public, private, religious and Masonic merit of the man. He was in his eighty-fifth year.

Mr. Gibbs was a native of Hammer-smith, but he was in 1876 appointed relieving officer and registrar for the Witley district. In March, 1911, after thirty-three years service, he was elected a member of the Hambledon Board of Guardians and Rural Council and became vice chairman.

His wide and intimate knowledge of Poor Law administration rendered him an invaluable member of the Surrey Poor Law Committee and Unions Association. His career of fifty five years in this work ended a year ago; he then also resigned his positions as a member of the Witley Parish Council, treasurer of Witley School, chairman of Witley Old Age Pensions Committee, and School Attendance Committee, Guildford division. He was a life Governor of the Royal Surrey County Hospital and remained Vicar's Warden of Witley Parish Church up to the last.

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equally devoted and contributory in his
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John's, Woking, he was founder in
1885 of Bramston Beach Lodge, 2101,
Godalming, Surrey, last surviving
Charter Member, and senior Past Mas-
ter (1889) when he died. He had been
an officer in Provincial Grand Lodge
for forty-seven years; Assistant Pur-
suisant (1888), Deputy Director of
Ceremonies (1897) and Director of
Ceremonies (1927), Grand Lodge of
Surrey. He was (senior) first Princi-
pal in 1900 of Royal Alfred Chapter,
777, of Royal Arch Masons, and be-
came Grand Sword Bearer of the
Grand Chapter in 1901. A life gov-
ernor of the Masonic Schools for Boys,
for Girls, and of the Benevolent Insti-
tution for Aged People, he was Grand
Lodge Charity Representative as well,
for his lodge. In connection with the
three principal Masonic Charities he
had served six Stewardships. His
younger son, Wor. Brother Ernest E.
Gibbs, was Master of Bramston Beach
Lodge in the year 1925 and has served
two Stewardships.

Wor. Bro. Alfred Gibbs enjoyed Ma-
sonic study. In the NEW ENGLAND
CRAFTSMAN, ever since the Monthly
Symposium was begun, particularly, he
found reading which strengthened him
in the practical philanthropy that was
outstandingly his characteristic.

—P. T. N.

(June 27, '32.)

WORLD MASONIC NOTES

Aristide Briand, who was an out-
standing participant in every move-
ment for world peace and who was
eleven times premier of France and
sixteen times foreign minister, was a
member of the Masonic Fraternity.

Amity Lodge No. 106, of Shanghai,
China, through its Master, Hua-Chuen
Mei, 32°, states that eighteen of its
members are Scottish Rite Masons,
twelve of whom, including himself, be-
long to the Shanghai bodies.

Because of the depression the Con-
gress of the Universal Freemasons
League will not take place this year.
The plan was to meet at Prague but
the Masons in Czechoslovakia feel that
they cannot afford the expense. This
appears as a very sensible act on the
part of the brethren. Frankly admit-
ting that they were unable to stand
the expense, they did not burden them-
selves with a financial obligation.

The Duke of Connaught and Strath-
earn, Grand Master of the United
Grand Lodge of England, appointed
Dr. Cecil A. Cochrane as Provincial

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Grand Master for Northumberland, in
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Napier-Clavering. Installation will
follow at a special meeting of the Pro-
vincial Grand Lodge in June.

Sir Ernest Henry Cook was recently
installed as Provincial Grand Master
for Bristol, England, in succession to
the late Lord Wrexall who, in company
with Lord Amptill, Pro Grand Mas-
ter, and C. R. I. Nicholi, Grand Di-
rector of Ceremonies, visited the United
States last year. The ceremony of in-
stallation was performed by Lord Amp-
thill, Pro Grand Master of the Grand
Lodge of England, who was accom-
panied by Sir P. Colville Smith, Grand
Secretary, and other officials of the
Grand Lodge.

The Grand Secretary and Lord Corn-
wallis, Deputy Grand Master, also vis-
ited the United States last year and
were received at the House of the Tem-
ple, Washington, D. C., during the Oc-
tober meeting of the Supreme Council
of the Scottish Rite.

English Freemasonry has many class
lodges members of which belong to a
particular trade, profession or other
walk of life. The membership of Do-
minicos Lodge No. 5252 of London, is
confined to those connected with Bar-
clays Bank (dominion, colonial and
overseas) and Barclays Bank, Ltd.
This lodge, established just over a year
ago, has a membership of thirty-six and
at its first annual installation enter-
tained forty-two visiting brethren at a
banquet in the Connaught Rooms, Free-
masons' Hall.

At its recent annual convocation the
Supreme Grand Royal Arch Chapter
of Scotland installed its officers for the
forthcoming year. Among those in-
stalled was the Earl of Cassillis, who
was elected First Grand Principal for
the nineteenth year in succession.

In proposing his toast to the Grand
Lodge of Scotland, Companion Sir
John C. Watson said that Freemasonry
was doing a big work by holding so-
ciety together. The principles back of

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its symbolic and ritualistic teachings and the simple oath of brotherhood stood between its members and those demoralizing influences that meant insecurity and the debacle of society, he declared.

In his reply to the toast Companion Lord Belhaven and Stenton, Grand Master of Scotland, spoke of the encouraging reports from the Masters of several lodges in Scotland, among which was one from a Master in Glasgow who said that this would be a boom year for their lodge.

At his installation as Master of the Installed Masters' Lodge at Ipswich, Canon S. W. Goldsmith, Grand Superintendent of the Province of Suffolk, England, spoke of the attractive power of Freemasonry. He stated that the perpetuity of the Craft through the centuries was not due to the expression of good fellowship and social intercourse alone and certainly not to the personal gain of its members, but to the opportunity for the exemplification of the higher privileges, such as moral and ethical teachings, the inculcation of humility of mind and the lofty ideals of life and living which it demanded of its members. These, he said, were the attractive and enduring powers of Freemasonry.

Maintaining the Masonic traditions of the family, Lord Ronaldshay was recently initiated in the presence of his father, the Marquis of Zetland. The four Earls of Zetland have been Provincial Grand Masters of North and East Yorkshire since that province was formed in 1817. Two lodges in the province bear the name of Ronaldshay, one at Finchley organized in 1909, and the other at Middleborough organized in 1931.

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MASONIC ITEMS FROM AFAR

At the last session of the Supreme Council, Ancient and Accepted Scottish Rite of Poland, Charles Szeinbok tendered his resignation as Secretary General owing to ill health. He has been succeeded by Zbigniew Skokowski.

The Grand Commander of this supreme Council is Stanislaw Stempowski, who is Past Grand Master of the Grand Lodge of Poland. The Lieutenant Grand Commander is Jan Mazurkiewicz.

According to information from Grand Commander Stempowski, the Polish Government has issued a postage stamp in honor of the bicentenary of George Washington. This shows the head of Washington in the center with Kosciusko on his right and Pulaski on his left. It is well known that General Washington was a member of the Masonic Fraternity and it is understood that the other two were also.

Freemasonry in Poland is becoming more and better known day by day and its progress is marked. It is attracting to its ranks men of eminence and national standing.

Dr. Bessim Ethem, an active member of the Supreme Council of Turkey, died on April 16, 1932, at Pera, Constantinople, according to advice received at this office.

Jewish brethren of England are pleased with the recent appointment of Rev. Isaac Goldston as one of the new Grand Lodge Officers. It is believed to be the first occasion when the Grand Lodge of England has honored a Jewish minister with a Chaplaincy.

The receipts from the recent festival for the maintenance of the Royal Masonic Institution for Girls in England totaled just over £124,886. In face of the existing conditions this result is regarded as very gratifying. This money will go toward the education of 1,400 girls, in one way and another, during the forthcoming year. As is usual the festival was an occasion for a brilliant gathering of England's elite and presided over this year by the Provincial Grand Master for West Yorkshire, the Earl of Harewood, patron of the institution, who was supported by the Princess Royal.

At the recent opening of the Freemasons Club 1,000 brethren were present. The club fills a long felt need and is excellently appointed with every modern convenience. It has a total area of 7,200 square feet and is centrally situated close to the places most frequently

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 lished between the Grand Lodge of
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 not a large Grand Lodge, the member-
 ship of the eight symbolic lodges are
 devoted, keen and intelligent men. Reg-
 ular in all respects, the Grand Lodge
 requires a belief in God, the Grand
 Architect of the Universe, the Holy
 Bible to be open on the altar while the
 lodges are at labor and all obligations
 taken thereon and conforms to all the
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Dr. Jose de la Cuadra is the Grand
 Secretary and Jose A. Vallejo Yeaza,
 who was recently elected to active
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 Ecuador, is the Grand Master.

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 and days of adversity, largely due to
 the attitude of the President of that
 republic—as to whether he was favor-
 able or unfavorable towards Freema-
 sonry.

The Grand Lodge of Costa Rica fol-
 lowed the laws and customs of the
 Grand Lodges of England and Iowa in
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 "Give me a room and bath, immedi-
 ately!"

The youth behind the counter looked
 worried for an instant, but then his
 professional suavity returned.

"Madam," he said, "I can give you
 a room all right, but I'm afraid that if
 you're in a hurry you'll have to take
 your own bath—I don't get off the
 desk until 7."

WHAT'S IN A NAME?
 "Tom, are you ever troubled with
 sleeplessness?"
 "I am. Some nights I don't sleep
 three hours."

"I pity you, then. I've been afflicted
 now for about three years. The doctor
 calls it 'neuro insomnia paralaxitis.'"

Tom granted and said: "I've had it
 about six months; but we call it a
 baby."

NEXT BEST
 A professor was deep in his work
 when his wife called: "Harry, baby
 has swallowed the ink. What shall I
 do?"
 "Write with a pencil," was the
 dreamy reply.

IN N'YAWK
 "Say, dat guy busted the crystal of
 me watch. What should I do to him?"
 "Go ahead, give him the works."

MODERN MOTHERS—
MODERN BABIES
 Two babies, talking in the hospital:
 1st Baby: "Are you going to be a bot-
 tle baby?"
 2nd Baby: "Sure, I don't want any
 cigarette ashes in my face."

CHEAP LIVING
 "How long you in jail fo', Mose?"
 "Two weeks."
 "What am de cha'ge?"
 "No cha'ge, everything am free."

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 side with a mustache.
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SOME MEN ARE LIKE THAT
 "What shall I do?" wailed the sweet
 young thing; "I'm engaged to a man
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 "Well," remarked the kindly old
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"Say, boy, I've got a girl that's only been kissed by two parties!"

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Sullivan: "How much?"

Gypsy: "Twenty-five cents."

Sullivan: "Correct. Howdya guess it?"

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EVER HEARD HIM?

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"Little elephants," was the surprising reply.

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